



THE ROMISH IVDAS.

A
SERMON
PREACHED AT
SAINT MARIES IN
OXFORD THE FIFTH
OF NOVEMBER,
1610.

By
JOHN RAVVLINSON Doctour
of Diuinitie.

Bern. super Cantic. Ser. 52.

Non quod mihi est vtile, sed quod multis, id
mihi vtile iudicabo:



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TO THE HONOV-
RABLE GOOD KNIGHT

*Sir Iohn Egerton, multiplication of
Grace in this life, and con-
summation of Glory in
that other.*

HONOVABLE SIR,

T*Hough Nihili ad om-
ne nulla est proportio,
there is no proportion
betweene such a No-
thing as this, and the
All of your all-deserving favours to-
wards me; yet because the Moralist
tells me, that where onely the qualitie
A 2 of*

THE EPISTLE

of the affection, and not the quantitie of the present is to bee attended, Modicum non differt à magno: it skilles not, bee the present great or small. And, Testes inhabiles tunc admittuntur, cum aliqui veritas haberi nequit, say the Lawyers: Witnesses lesse sufficient are admitted, when the truth cannot without them be sufficiently tried; I will not once question your kinde and fauourable construction of this either little Modicum of my loue, or insufficient witnesse of the truth of my affection towards you, to whom (vnlesse I would bee impudently bashfull) I cannot but ingenuously confesse, that whatsoeuer is within the sphere of my actiuitie, hath long since beene deseruedly due.

Having therefore preached this Sermon for a Souldiour to fight against the Romish

DEDICATORY.

mish Judas, the Priests and Jesuites,
 who are ever like^a Jeremies wilde Asses, ^{Jer. 2. 24.}
 great with foale, and so the fitter to bee
 pursued, I know not under whose colours
 it should rather serue than yours; both
 because the many sweet influences of
 your fauours haue taken such hold and
 handfast of me, that though by the Ciuil
 Law, Ecclesiæ res vltra triennium lo-
 cari non possunt, Church-liuings can-
 not be let forth for more than three yeers,
 yet by the Law of Ciuilitie, my selfe a
 Church-man, am bound to let and set my
 selfe to your seruice for euer; as also be-
 cause you haue vowed your Knights ser-
 uice to the defense of our Head-Cap-
 taine Christ, against his and our Head-
 enemye the Pope, the Muster-master
 of the Priests and Jesuites; a sort of Ro-
 manists, of whom I would wee might

THE EPISTLE

^a *Cor. Tacit.* not truly say what ^b Tacitus sometimes said of the Roman Augurs, Hoc genus hominum semper vetabitur, semper tamen in Ciuitate retinebitur. They will euer be forbidden, yet will this Land of ours neuer be rid of them. To put by many other their matchlesse, more than Machiauellian Practises both at home and abroad, hee that shall but looke into their practise of the Powder-plot, which I haue made the Subiectum adæquatum of this Sermon, it cannot but resolute his heart (if truly honest) into that poeticall furie, Odero, si potero : si non, inuitus amabo. I know their cunning to be such, that they will disclaime what they cannot excuse, and rather than stand burdened with so foule a crime, disburden themselves of it what they may, by terming it the rash attempt

^c Ouid.

D E D I C A T O R Y.

attempt of certaine vnfortunate Gentlemen, whom yet they account in nothing so much vnfortunate, as that it was not their fortune to speede in that dismall enterprise. Howbeit, & verily beleeue, that had they sped, it would haue extorted teares from the Priests and Iesuites their taske-masters; teares, not of sorrow, but of ioy, such as Cæsar shedde when Pompeys head was brought before him.

I trust, my loyaltie to my most gracious Soueraigne, will excuse my presumption, that I suffer my pen to trauell in the same path after^d two of the most bright and orient Lights of our Church, after whose haruest I am farre unworthie to gleane: and my loue to your honourable selfe obtaine my pardon for entitling you to these my poore trauels: for whom,

^d The Bishop of
Lincolne.
The Deane
of Christ-
church.

as

THE EPISTLE.

as for my most honorable Lord and Master your Father, the most noble Foster-father of the whole Clergie, with each branch and sprig of so noble a Root, my praier is and euer shall be to God:

Michael
Serinius in
antiquitat.

Stet Domus hæc donec fluctus Formica marinos,
Ebibat, & totum Testudo perambulet orbem.

Vntill a little-little Ant
Shall drinke the brackish Sea-waues dry;
And a Snaile compasse all the world,
Stand may that noble Familie.

Yours to the vtmost streine

of his best seruice,

John Rawlinson.



A
SERMON PREACHED
AT S. M A R I E S I N O X F O R D
the fifth of NOVEMBER,
1 6 1 0.

The Preface.



Or euery purpose vnder Hea-
uen there is both *αἰσῆς* and *καιρὸς*,
(so the Septuagint read it *Ἐκκλη-^a Eccles. 3.*
siastes 3.) *Tempus* and *Tempesti-*
uitas, a Time and a Season : and
the Season is (as I may call it) *Sal actionum*, the
salt that so seasoneth al our actions, that what-
soever is vnseasonable is euer vnpleasing.

Musica in luctu importuna narratio, ^b saith ^b Eccles.
the Sonne of Sirac. c. 22. A tale out of time is as ^{22.6.}
musicke in mourning : or (in ^c Suidas his Pro- ^c Suidas.
uerbe) *αἰσῆς καὶ καιρὸς ὡς ὁ καλὸς καιρὸς*, as the wearing of a hot
B and

and heauy winter-cloake at Midſommer. Yea, that *Panis Angelorum*, *Angelicall Manna* that came downe from Heauen, though when it was gathered in due time, it had in it *Omne delectamentum*, the delight and delicacie of all sweets, ^d *Sap. 16.* yet being gathered out of season, *tempore non ſuo*, as vpon the *Sabbath* day, it ^e *Exo. 16. 20* putrified and was full of wormes, ^e *Exod. 16.*

As in other works, ſo eſpecially in this great and notable worke of the Lord (*the Worke of Workes*) the diſpenſation of his holy word, there is a tempeſtiuitie or ſeaſon to bee obſerued. *Text* and *Time* muſt haue congruitie each with other.

As at other times, ſo eſpecially at ſuch a time as this, which for the noble and excellent worke of our deliuey wrought therein by the high and mighty hand of God, from the damnable deſignes of that curſed crew, thoſe *Catuli* (*Catilinarij*, whelpes of *Catilines* breed, & *Iudæ pluſquàm Iudaici*, more than *Iewiſh Iudaſſes*, who as *this day ſiue yeeres* had banded themſelues together for the extirpation both of Prince and people, may bee called a *Time of Times*, (for, but for it, to vs time had beene no more)

more) and doth therfore rightfully challenge at our hands *a Song of Songs*, euen a song of thankeſgiuing, which is the beſt and ſweeteſt melodie in the eares of God.

While I ſpeake of ſuting this time with a Text, I preſume your conceits doe already anticipate, and runne before mee in my choice; which indeede ſhall bee *a choice without choice*, none other than that of *Iudas* his treason, the hideous crie and dinne whereof ſo latelic founded, and ſhall now againe bee reuiued in your eares.

THE TEXT.

Luc. 22. 48.

*Judas, betraieſt thou the Sonne of man
with a kiſſe?*



Y Text then (as yee ſee) for the vicinity and readineſſe of it, is like *Iacobs Veniſon*, ^t Gen. 27. a peece of ^t Ge. 27. 20. tame and home-bred *Kidde*, in ſtead of wilde *Deere*, farre fetcht, and hunted aſarre off: rather found than
B 2
ſought,

sought, because the Lord my God hath brought it vnto my hand. Yet is it not more ready and neere at hand, than apt and apposit to the present businesse. Before (I am sure) it was no *abortine* borne out of due time; for it doth but too-too-fittly sort with *Tempus*, the generalitie of the times wherein wee liue, being the same whereof the *Apostle* propheticallie spake, ^{2.Tim.3.} that in the last daies should come perillous times, for men should bee *ungratefull, unnaturall, Truce-breakers, Traitors*. But now to the *Tempestiuitas*, or present opportunitie of time, it is as pertinent and proper, as if the Holy Ghost had dictated and destinated it heereunto. Onely it is my burden, and my disadvantage, that for want either of time, or skill, or both, I shall not bee so well able to fit it, as it the time; but am faine to come (as ^{Plutarc. de educ. lib.} *Pericles* excused himselfe) ^{diuinitus} not so thorowlie prepared as haplie vpon more mature warning I would haue beene.

Judas, betrayest thou, &c.

In which our Sauours *expostulation*, I haue heere tofore noted two things:

- 1 The one is *iniquitas*, the matter or substance of

of it; and therein

An *Action*, *Treason*.

The *Agent*, *Iudas*,

The *Patient*, *Christ*.

The *Instrument*, a *Kisse*.

2 The other is *containing*, the *Style* or *Character* of our Sauours speech, which is twofold:

1 *Compellatiue*, in this word *Iudas*.

2 *Interrogatiue*, in the words following,
Betrayest thou, &c.

The one, an *Intimation* of our Sauours *Lenitie* and *mildnesse*.

The other, an *Insinuation* of his *Inspection* and *insight* into the couert plot and practise of *Judas*.

These be the *limmes* and *lineaments* of this *Text*. Of the first *limme*, which is the *Action*, was framed the whole *body* of my last *Sermon*, as the woman was made of one ribbe taken out of the man.

I should now proceede to the *anatomizing* and *cutting vp* of the *Agent*, (*Thou*) who, (as I doubt not, ye well remember) by the iust and fearefull iudgement of God, was hang'd, (for he hang'd himsele) at our last *Session*. But for

this time I will wholly apply my selfe to the *curfed* (shall I say, or *blessed*?) occasion of this meeting : for it was both; *curfed* of God and men in regard of the *attempt*, but in regard of the *event*, *blessed* of God, blessed and euer to be blessed of men, till the world it selfe shall bee consumed with a *Floud of Fire*, as once before it was with a *Floud of Water*.

And because I shall endeouour to fit the *treason* of *Iudas* to the *Embryo* or *inchoate treason* of this day, next to it the gréatest that euer was, *post homines natos*, since men began, nay, *post diabolos incarnatos*, since *Englishmen* *Italionate* beganne to bee *diuels incarnate* ; I must begge this leaue, that I may make a little excursion *extra oleas*, beyond the bounds of my text, and take in such other circumstances as I shall meete with in the *Storie* of *Judas* his treason: the rather, because indeed there is none of them but *reductiuely* falls into my text, as doe all other *Seas* and *Riuers* into the maine *Ocean*;

ⁱ *Homer.*

——— ⁱ πάντες πύλαμοι καὶ πάντα θάλασσα.

I must confesse, that in *one*, and that a maine materiall point, which is the *Patient*, there is an *infinite disparison* and *disproportion* betweene them;

them; for because this of *Iudas* was *High Treason* against *Christ* the sonne of the most high, all other treasons are so infinitely short of it, that (compared with it) they are all but as it were *petite treasons*. And yet to make amends for that one circumstance, wherein the *Powder-treason* falls short, examine it, and yee shall finde other three wherein it exceeds it.

1 The extent of the *Patient*: for the treason of *Iudas* was not against all the Apostles, or Disciples, or Frinds, or Followers of *Christ*, but against *Christ* alone: But this was not only against his *Maiesties* royall person, who is - *multis è millibus vnus*, such a one as is not among many thousands; or rather, as it was said of *Dauid*, * 2. Sam. 18. *vnus solus pro decem millibus*, † 2. Sa. 18. 3. such a one as is worth tenthousand of vs: in whom *Maiestas & amor*-, *Maiesty* and *Serenity* are met together, *Mercy* and *Truth* haue kissed each other; so as neuer any King whose person might more aggrauate a treason intended against him: but it was also against the *Queene*, the *Prince*, the rest of that *Royall Stemme*.

——— † Περαυός Περαυόβη πύστι:

† *Homer.*

against ^m the *Chariots* and *Horsemen* of *Israel*: the ^m 2. Rc. 2. 12. *thousands*

thousands and ten thousands of Israel.

Flos delibatus populi, Suadeque medulla:

the choicest of the Nobilitie, the Clergie, and the Gentry of this Land. And to summe vp *Jliada malorum*, the Iliads of all our miseries at once, (I may well call it the *Iliads*, for ⁿ *Hec facies Troia, cum caperetur, erat* : such a fiery face had Troy when it was taken, as our *I roynouant* should haue had) it was against

Ouid.

Rem, Regem, Regimen, Regionem, Religionem.

2 The second is the *Extent* of the *Agent*. In the treason of *Iudas* there was but one to one; one *Iudas* against one *Iesus* : but here it is twelue *Iudasses*, twelue Scholars of the *Priests* and *Iesuites*, against a number of the Friends and Followers of *Iesus*. And *multitudo peccantium multiplicat peccatum* ; the multitude of offenders multiplies the offense.

3 The third is the *extent* of the *Action*, together with the *speedinesse* of the *execution*. *Iudas* betraied *Christ* to one corporall death, which because hee suffred *sensim*, peece-meale as it were, by little and little, *Quot mortes in vna morte* ! Lord, how many deaths in that one death of his ! But these would haue betraied the

the King and his to *two deaths at once*, a corporall and a *spirituall death*; but the spirituall death, which is the second death, worſe than ten thousand millions of corporall deaths: and to both theſe deaths, not *sensim*, by little and little, but *sine sensu*, at vnawares. Their comming was like the comming of a theefe in the night, stealing vpon vs to kill vs:

◦ *Vt iugulent homines, surgunt de nocte Latrones*; ◦ *Horat.*

Or like the comming of the Sonne of man at the last day, to iudge the world with fire; in a moment, *in ictu oculi*, in the twinckling of an eie, *1. Cor. 15.* And againe, *in ictu*, at one blow: *1. Cor. 15.* I say not, at the *blowing* or *sounding* of the last trumpe, but at the *sounding* of the hollow vaur, and at the *blowing* of the first sparke; and their *blow* had beene like the *blowing* of two contrary *windes* at once; for our *bodies* had been blown vp towards heauen, but our *vnprepared soules* (without the singular mercie of God, whereof in so good a cause we had the lesse cause to despaire) had beene blowne downe to hell.

So then three points there are of disquiparancie and dissimilitude, wherein this daies treason surpasseth this of *Iudas*: only one (for

C

ought

ought I can see) wherein this of *Iudas* out-goes it. But (I thinke) for euery other circumstance of note, that Antichristian plot of theirs was so neare of bloud, and of such consanguinitie with this most Antichristian plot of *Iudas* against *Christ*, that of all other treasons it had best right to inherit *Iudas* his halter. *Non ouum ouo similis*, One cockatrice egge is not more like another, which in the end will exire in *Regulum*, breake forth into a *Basiliske*, a flying and a fire-breathing *Serpent*, whose deadly cie will spare neither Prince nor people. Howbeit, I wil not strue to make another *Maiores Concordantias* between them; but as the *Israelites* passed thorow the red Sea, and yet neuer wet their feet, so will I thorow this *Mare rubrum*, this bloud-red Sea of matter which is before mee, only *siccopedes*, drie-footed, that is, as lightlie and briefly as I may.

¹
The action.

¹ First then compare wee them in their *Action* (*Betraiest*) and therein note we *Ingressum*, *Progressum*, *Egressum*; the *Antecedents*, the *Concomitants*, and the *Subsequents*.

The *Antecedents* were seven.

¹ The consultation to kill *Christ* was
In

^a *In aula Pontificis Maximi*, in the hall of *Caiaphas* the high Priest: so this consultation to kill the King and his, was in *aula Pontificis Maximi*, in the Hal, or Court of that High Priest *Caiaphas* of Rome, who because hee is farre worse than the other *Caiaphas*, said not as he did, ^c *Ioh. 11.* ^d *Ioh. 11.5.* It is expedient for vs, that one man die for the people, and that the whole Nation perish not; but, It is expedient for vs, that not one man alone, but the whole Nation, or at leastwise the Synopsis, or representation of the whole Nation perish: as if he were of *Maximinus* his minde in ^e *Ter-* ^f *Tertull. in Apolog.* *tullian; Christianorum sanguinem Dñs victimam esse omnium gratissimam*, that the blood of Christians is the best-pleasing sacrifice to God: or as if hee made it his pride and his glorie, with ^g *Attila* King of the *Hunni*, to bee called ^h *Funcc Chr. lib.7.* *Flagellum Dei*, the scourge of Gods wrath: or with ⁱ one of the *Frideriks*, *Malleus Orbis*, the ^j *Andre. Hondorff. Theatr. hist. Melanct. Chron. l.4.* hammer of the whole world: or lastly, with ^k *Otto*, *Pallida mors*, the pale death, not *Saracenorum*, of the *Saracens*, as he was, but *Christianorum*, of Christians. And (that yemay know him to be *Pallida mors* indeed)

^l *aquo pede pulsat pauperum Tabernas,*

^m *Horat.*

Regumque Turres; — Hec knockes as well at the Kings Palace, as at the pooremans shop: so that now it is *rara avis*, a thing almost as rare as a *Phoenix*, to heare of a King that dieth in his bed.

¹ *Inuenal.*

² *Ad generum Cereris sine cade & sanguine pauci
Descendunt Reges, & sicca morte —*

³ *Mat. 26.4.*

2 The ²chiefe Priests and Scribes consulted how they might take *Iesus* by subtiltie, and kill him: so did the *Priests* and *Iesuites* take counsel how they might by subtilty root out ⁴ *caput & caudam*, head and taile, branch and rush, Prince and people both in one day. And it was a subtiltie with a witnesse; *διδος αυθεντικη*, a darke subtiltie, darker than any *Scotus* among all his *Subtilties* euer could inuent. I thinke the *blacke Prince of darknesse*, with all the diuels in hell, fate together in counsell with them, when they deuised it.

⁵ *Esa. 9. 14.*

3 *Iudas* went to the chiefe Priests, and said, ⁶ *Mat. 26. 15* ^b *Quid dabitis? What will ye giue me, and I will deliuer him vnto you?* and they appointed vnto him thirtypieces of siluer: So did these Traitors goe to the chiefe Priests and Iesuites, and for a *Quid dabitis?* a thing of nothing, (suppose the

cano-

4 *Iudas* did ^ⁱ *Salvator Angelus*, wait an opportu- ^ⁱ *Mat. 26. 16*
nitie to betray Christ : and his opportunitie
was this ; he came by night, because ^ⁱ *hee that* ^ⁱ *Ioh. 18. 3.*
euill doth, hateth the light. ^ⁱ *dormientibus discipulis,* ^ⁱ *Mat. 26. 43*
while the Disciples were asleepe : so did these
^ⁱ *Lucifugæ*, *Lucifuga*, children of the night of eternall
darknesse, *hating the light because their workes*
were euill, attend the like opportunitie, being
the very same which *that old Seminarie the diuell*
watched, wherein he might *superseminare zizania*,
sow his tares amongst the good corne.
They came by night, *dormientibus hominibus*,
while men slept, and neuer dreamt of any such
matter fortifying their crueltie with our inco-
gitancie ; as indeede what time so likely for
that *Dolus Apocryphus*, that Apocryphall and
hidden *mysterie of iniquitie*, as their *Hora Cano-*
nica, *canonicall night-houres*, wherewith the
Church of Rome had acquainted them.

5 Judas was devising and hammering his treason in *Cœnaculo*, in the Parler where Christ

was eating the *Passeouer* with his Disciples : so were these *Traitors* framing and machinating their treason *in Senatu*, or at leastwise *sub Senatu*, vnder the *Parliament house*, where the King was to haue consulted with his Nobles.

^fMatth. 26.
26.

6 *Iudas*^f receiued the *Sacrament of the Lords Supper* but newly before his treason : so did these *Traitors* immediately before their treason ; yea they bound themselues to it with a double *Sacrament* ; *Sacramento Iurifurandi*, with the *Sacrament of Oath*, and *Sacramento corporis & sanguinis Christi*, with the *Sacrament of the body and bloud of Christ*.

^sIoh. 13. 27

7 And lastly,^s after the eating of the *soppe* which Christ reached vnto *Iudas*, Satan entred into him, *in interiora cordis eius*, (saith ^h*Theophylact*) into the very inwards of his heart, and he was made as it were one spirit with him : so these *Traitors*, after the eating of the *soppe* (if I may so speake) of the *body and bloud of Christ*, Satan entred *in interiora cordis*, into the hell of their consciences, and was made as it were one spirit with them.

^h*Theophyl.*
ibid.

2 The second thing which I noted in the *Action*, was the *Concomitants*, which were two :

1 The

I The one, the *Manner* of it, wherein they shewed themselves to bee farre deeper *Politicians* than euer *Iudas* was : for *Iudas* his policie wrought but aboue ground, but theirs wrought vnder ground : and the tooles of their treason were not ⁱ *swords and stauces* to ⁱ *Matth. 26.* apprehend, but *spades and pickaxes* to vnder- 47. mine. *Ingeniosa crudelitas ad poenas*, they were men of cruell wits, cruell as the graue : *Sepulchrum patens guttur eorum* ; their throat was an open sepulcher to haue swallowed vs vp quick, *exardescite in nos ira eorum*, (as ^k *Tremellius* ^k *Ps. 124. 2.* reads it *Psal. 124.*) while their iealousie burnt against vs like fire.

- ¹ *Itum est in viscera terre,*

¹ *Ouid.*

Atque oculis capti fodere cubilia talpe :

These blinded moales and pyoners, out of a blind, yet fiery zeale, went downe into the bowels of the earth ; not as did *Curtius* that noble Roman, when he cast himselfe in *hiatum terre*, into a vast vaute, for the incolumitie and preservation of his Country ; but *Genimina vipera- rum*, viperous broode as they were, they first gnawed out the bowels of their *Grandmother Earth*, that so they might afterwards gnaw out the

the bowels of their *Mother-Country*, by turning the *Parliament-house* into a *slaughter-house*; as if they had gone before, to bespeake a place in hell for vs, and in that *Hypocaustum*, or fire-vaulte of theirs to haue offred vp both Prince and people vnto diuels, *tanquam Holocaustum*, as a whole burnt offering; like those *Idolaters* that in the *valley of Hinnon* offred *vp their sonnes and daughters vnto diuels*: and *Coniuratores*, *Traitors* (shall I say, or *Coniurers*? as they would haue beene) because our Religion, which is *deus*, from aboue, did not please them, they would *inferus*, from beneath, by *Sorcery* and *Geomancie* haue coniured vp another of their owne, and that (if ye will belecue them) a truer, a better than ours. But belecue them not; theirs smells too-too-ranklic of the neither-most lake.

2 The second *Concomitant*, is the *Matter* of their treason. When *Iudas* betraied Christ, for Christs death no torments were thought exquisite enough. There were *plura parata supplicia, quàm membra*, more punishments provided for him, than he had members: So in this treason there was prepared for the King and his

his companie, though not a *Crasse*, with the Appendices thereof to crucifie them, yet a *Pile* of fire and fagots, iron barres, timber-pecces, and huge stones, with thirty-six barrels of gunpowder, all to haue beene broacht at once, and to haue made but one volley of shot to haue blowne them vp, and so not onely lie with their powder to haue burnt them, but lest (*Salamander-like*) they should haue liued in that fire, with their wood, stones, and iron to haue grinded them to powder: for they haue a Law, and by that Law weel must haue died; *Turne, or burne; Turne, or be ouer-turned.*

3 The *third thing* which I noted in the *Action*, was the *Subsequents*, which were two:

1 The *Penſion*, as of *Iudas* his treason, so of theirs, was *Suspension*: for *Iudas* hang'd himselfe; they were hang'd by others. Both had not the hap to execute their treason alike; but it was both their haps to be alike executed for their treason. *Iudas* executed his treason, and his treason likewise executed him: but these *Traitors* could not execute their treason, and yet their treason executed them.

2 With the reward of *Iudas* his treason

D

was

^a Act. 1. 19. was purchased the ^a *Potters Field* to bury strangers in; and that Field is called *Aceldama*, the Field of bloud: so the reward of their treason is this, that to *Rome*, which is *Campus Figuli*, I will not say, *Peters Field*, as they would have it, but the *Potters Field*, (the Field of the Pope, who together with his servants and apprentices the Priests and Iesuites, is *Figulus Proditionum*, the *Potter* and *Plotter* of so many treasons) I say, to *Rome* it hath purchased this name, *Aceldama*, the Field of bloud; a Field to burie those in, that will bee strangers to their Religion.

That's for the first point, which is the *Action*.

2

The Agent.

The *second* is the *Agent* (Thou.)

A man would thinke, that there had beene a transmigration of *Iudas* his *malus genius* into these *Traitors*; so aptly doe they accord both in *Name* and in *Person*.

^a Polycarp.
Lyser. Is de
pass. Dom.

I For their *Name*; *Iudas* ^a had his name of *Iudab* a Patriarke of that Tribe, of which our Sauour himselfe descended; who is therefore called *Leo de Tribu Iudab*, the Lion of the Tribe of *Iudab*, ^o *Apoc. 5.* And yet in nature hee is *Iudas de Leone*, *Judas* of the Tribe of those Li-

ons,

ons, of whom our Sauiour saith, ^P Psalm. 57. ^P Psal. 57.41
Eripuit Deus animam meam de medio catulorum
Leonum; God hath deliuered my soule from
the midst of Lions whelpes. So the *Iesuites*, the
Authors of this treason, haue their names of
Iesus, the Lion of the Tribe of *Iudah*; but yet
in nature they are of the Tribe of *Lions*:

¹ - *Hyrcaeneque admorunt cubera Tigres.* ¹ *Virgil.*

Againe, the name of *Iudas* signifieth *Confession*, ^{Ambros. in}
which is a notable meanes of saluation; ^{Apoc. 7.}
for *Ore fit confessio ad salutem*, ^{Rom. 10.} but yet ^{Ro. 10. 10.}
his practise was *Confusion*, euen the killing both
of Christ and himselfe. So the *Iesuites*, the
Authors of this treason, take their name of *Ie-*
sus, the only name vnder heauen by which wee must
be saued; and yet their only practise is the con-
fusion & ruinating both of Kings and Coun-
tries; as if their societie and brotherhood were
founded vpon that fraternity and brother-
hood which ^{S. Basil} speaks of, ^{quod est et quod est} en- ^{Basil. l. de}
uie and slaughter, which (as he noteth) were ^{inuidia.}
founded vpon the first *Fraternitie* that euer
was, which was that of *Cain* and *Abel*: for
Cain first enuied his brother, and then hee
slew him.

Againe, *Iudas* had also another name, and that was *Iscaiot*; which is (as some interpret it) *Vir occisionis*, or *Vir exterminationis*, a murderer or a destroyer. So the *Agens aggregatum*, the whole aggregate Agent of this treason, being (as * *David* speaks, *Psal. 67. Congregatio Taurorum in vaccis populorum*) the Priests and Iesuites the *Authors*, and the twelve which were the *Actors*, they were all of them *Iscaiot*s, or *vir* *exterminantes*, murderers and destroyers, not only *Sonnes*, but *Fathers* also of *perdition*: *Vir* *sanguinum & dolosi*, bloud-thirstie and deceitfull men; *Boanerges*, sonnes of *Thunder* from beneath, and of sudden *Lightning* before death: in a word, the *Diuels Hell-hounds*, who is *Parson* of two great *Parishes*, *Hell* and *Purgatorie*; or rather the *Popes Blond-hounds*, who is his *Curate*, to see both places diligently served.

2 For their *Persons* and *Callings*; *Iudas* was a *Priest*, and yet a *Father of Runnagates*, for that's one of his curses, * *Psal. 109. Let his children be vagabunds*. So the Priests and Iesuites, they are (many of them) *Fugitives* themselves from this their native *Countrey*, but all of them

them the *Fathers and begetters of Fugitives.*

Againe, *Iudas* was a *Disciple*, and an *Apostle* of Christ: so the *Actors* of this treason were *Disciples*, and *Apostles*; but *Disciples* of the *Priests* and *Iesuites*; *Apostles*, and as it were *Legati à Latere* from the Pope.

Againe, *Iudas* was a *Friend*, and *Servant*, and *native Country man* of Christs, graced with many fauours and kindneses at his hands: so these *Traitors*, *seeming Friends*, and *Subiects*, and *naturall vnnaturall Country-men* of the Kings; vpon whom hee had cast, or rather, cast away many kindneses; for besides that he had pardoned both them, and others that were *eiusdem monetae*, of the same mine and mint that they were, many pecuniary mulcts for *Recusancie*, and had spared them both *life and liberty*, when yet they deserued neither, some of them hee had adorned with titles of dignity and honor, others with more than titular fauours. But

Perit quod facis ingrato: And

Improbis à nullo flectitur obsequio.

These poore and frozen snakes, whom the King had cherished in his owne bosome, *ἰσχυρὸς ἐν ἀλλοτρίῳ*, *Greg. Nazianz. in od.* (as *Gregorie Nazianzen* speakes) when once they

they had receiued warmth & liuelihood from him, they were turned into *fierie Serpents*, to haue stung him to death. More than *Cyclopical Monsters* of men ! for that *Captaine-Cyclops Polyphemus* (in the Poet) promised, not to deuoure *Vlysses King of Ithaca*, so long as he had but any one of his companions to feede on; and his reason was, because hee had begun to him in noble and generous wine. But these most ignoble and degenerous monsters of men, notwithstanding those many fauours wherewith his Maiestie had vouchsafed in a manner to inebriate and ouercharge them, would haue deuoured both him and all his companions at once; but his Maiestie rather than any, or all his companions besides.

Thats for the second point, which was the *Agent*.

³
The Pati-
ent.

The *third* is the *Patient*, (*the Sonne of man*) who because he is euery way of a *super-superlatiue excellencie* by himselfe, can admit no exact comparison with any the sonnes of men. And yet, forasmuch as the Holy Ghost himselfe hath thought it no roberie, to make *David* and *Salomon* types of Christ; let it not bee thought

thought presumption in mee, if I take vpon me to shew you some few of many *Analogies* betweene the *Patients* in both treasons : *Christ* in the one, and the *King* (as the marke chiefly shot at) in the other.

The *Analogies* hold chiefly in *four* things: their *Persons*, their *Names*, their *Offices*, and their *Adiuncts*.

1 In their *Persons*. *Christ* was *Quidam*, *God* and *Man* : so the *King*, in *sensu modificato*, in a qualified sense, is also *God* and *man*. I would not be mistaken: I say not an heauenly, but an *earthly God*: a *God*, not by nature, but by regiment. And therefore the *Psalmist*, after *Dixi Dyestis*, I haue said, ye are *Gods*, * *Psalm. 82.* * *Psal. 82.6.* presently subioines an *Item* of mortalitie, *Sed sicut homines moriemini* ; *Gods* though yee bee, yet ye shall die like men.

2 In their *Names*. *Christ* was called *Christus*, or *Unctus Dei*, the anointed of *God* : so is the *King* *Christus*, *Unctus Dei*, the anointed of *God*. And concerning *Kings* hath *God* giuen this expresse charge ; *Nolite tangere Christos meos*, Touch not mine anointed.

Againe, *Christ* was called *Iesus*, which signi-

^a Luc. 2.

• signifieth a *Sauour*, because hee *saues* his people from their *sinnes*: So may the *King*, like another *Ioshua*, be called *Iesus*, because by meanes of that *diuine Reuelation*, whereby hee vnridled the meaning of those *Vriahs-like Letters* of theirs, he was a *temporall Sauour* of vs his people, as *Ioshua* was of his.

3 In their *Offices*. *Christ* was both a *King*, and the *Sonne of a King*, euen the *King of heauen and earth*: So the *King* is both a *King*, and the *Sonne of a King*, who was once a *King on earth*, but now a *King in heauen*.

Againe, *Christ* was *Sacerdos*, a *Priest for euer* after the order of *Melchisedech*, *King of Shalem*,
^a Gc. 14. 18. ^b who brought forth bread and wine to *Abraham*, after *Abrahams* victorie ouer the *King of Sodom*: So is the *King Sacerdos*, a *Priest for euer* after the order of *Melchisedech*, *King of Shalem*, *King of peace*, bringing foorth (as appeareth this day) bread and wine, as a *Sacrifice of thanksgiuing*, to offer vnto the *God of Abraham*, after his victorie ouer the *King of Sodome* the *Pope*, whose hope was, that, as this day, wee also should haue beene *saffi tanquam Sodoma*, and haue died of *Sodomes* consumption with fire and

^c Rom. 9.

and brimstone, not from heauen, but from hell. Yea, and before this conquest also, his Maiestie in a thankfull commemoration and recognition of another no lesse mighty than merueilous deliuerance, had appointed, and doth still religiously obserue (and obserue, O Lord, let him, if it bee thy will, many and many yeeres) a continuall morning-sacrifice of thanksgiuing vnto God, euery *Tuesday* thoroughout the yeare.

Againe, *Christ* was *Propheta*, a Prophet, nay *plusquam plusquam Propheta*, more than *John the Baptist*, who was more than a Prophet. So is the King *Propheta*, a Prophet, yea and more than a Prophet, euen *Regius Propheta*, as was *Dauid*, a Kingly Prophet; a Prophet skill'd, as was *Moses* that man of God, in all the learning of the *Aegyptians*, in all good secular arts and sciences, (these very walles haue beene eare-witnesses of it) and not only so, but in expounding of holy writ (*Opera testantur de eo*, his workes testifie of him) and (which more is) in encountring, nay quelling (as *Hercules* did the many-headed *Hydra*) that most Tortuous and subtil Serpent of *Rome*: but then most a Prophet,

phet, when by inspiration and reuelation from aboue, he discyphered the hidden meaning of those most obscure and *mysticall Letters*. And as Christ himselfe, both a Prophet and the God of the Prophets, was the first that detected *Iudas* his treason; so the King, as a Prophet inspired by that God, was the first that discouered and defeated this treason.

• Ioh. 14.

4 In their *Adiuncts* or *Attributes*. Christ was not only *verax*, true, one that taught the way of God truly; but he was *Ipsa Veritas*, Truth it selfe, ^d Ioh. 14. So the King is not only *verax*, true in his *Tenet* of Religion, but hee is also *verax*, a Propugner and Defender of the truth of Christ.

Againe, Christ was *Mitis & Mansuetus*, meeke and gentle: his *Meekenesse* such, that he reuiled not his aduersaries when they wrote this inscription ouer his head, as in a scorne; *This is the King of the Iewes*: but rather made it his Crowne, and his reioicing: and his *Gentlenesse* such, that he was more ready to reuiue the dead, than to kill the living. So the King is *Mitis & Mansuetus*, meeke and gentle; his *Meekenesse* such, that though his aduersarie write

a booke against him, yet will hee take it vpon his shoulder, and binde it as a Crowne vnto him, (as the holy man ^c Job speakes, chap. 31.) and his ^c Job 31.35 Gentlenesse such, that more ready he would bee (if it were in his power) to reuiue the dead, than to kill the liuing.

Againe, Christ was *Innocens*, innoxious and harmelesse, and therefore it is his plaint in the Psalme; *Principes persequuti sunt me gratis*; the Princes persecuted mee without a cause, and without any desert of me, O God. So the King, most innocent. *God thou knowest his righteousness, and his innocencie is not hid from thee.* And heerein was the *Traitors* cruelty like that of *Herod*, who would haue killed the poore *Innocents* that were *bimuli*, of two yeares old and vnder: for so would they haue killed the King when hee had raigned little more than two yeares among vs, though innocent as euer was *Bimulus*, any childe of two yeares old. And as *Herod*, rather than not kill Christ, caused his owne sonne to be killed among those *Innocents*; so they, rather than not kill the King, would haue blowne vp some *Catholikes* of their owne with him, to haue beene burnt

as *Martyrs* with him for companie.

That's for the third point, which was the *Patient*.

4
The Instru-
ment.

The *fourth* and last, is the *Instrument* (with a *Kisse*.) From whence there ariseth a *twofold* contemplation: *one*, of the *colour*; *another* of the *cause* of *Iudas* his treason; the *false colour*, and the *true cause*.

I For the *Colour*. *Iudas* his treason had *καλὴν γλῶσσαν*, which I may call either a *goodly glosse*, or a *faire tongue*, (for the words signifie both) & it had also a *faire paire of lips*, like the harlot (in the ^f *Prouerbs*) when *shee wipeth her mouth*, as if she had no ill thought with her. For hee comes vnto Christ with *Aue Rabbi*, All-haile Master, and withall *he kisseth him*. Both were *colourable pretexts*; I say not, to commend and honest, but to cloake and couer his crueltie. So had this treason also a *faire tongue*; for who more ready than these *Traitors*, to say *Aue Rex*, God saue King *James*? It was as familiar to them almost as their *Aue Maria*. And it had also a *faire paire of false harlots lips*, offering *osculum pacis*, a holy kisse of peace, (many treaties and supplications for toleration of their intolerable

ble Religion among vs) as if they, forsooth, had sought nothing but the pretended good of their owne soules, when indeede they minded nothing so much as the *internecion* of *Protestants*, body and soule.

2 The true *Cause*, and (as I may say) *Fodina*, the quarry and the rocke whence this treason was hewen, was *two-fold*.

1 The one was *Ambition*. For when *Pilate* asked the high Priests, *Shall I crucifie your King?* meaning Christ; they answered, *We haue no King but Caesar*. And afterwards when *Pilate* had written Christs Title, and set it ouer his head on the Crosse, they said vnto him, *Write not, The king of the Iewes, but that he said, I am king of the Iewes*: and that must be set ouer his head as the cause of his sufferings. So the quarrell of the *Priests* & *Iesuites* against our King was, that he would bee an absolute King, and head of the Church within his own dominions, and not submit both his head and head-ship to the Pope. They will heare of *no King, but Caesar*; no head, no not of any particular Church, but the Pope. It were therefore to be wished, that the Pope caried a mind but as gentle, as it is gen-

¹ Ioh. 19. 15

¹ Verse 21.

¹ Mat. 27. 37

tleman-like : for as *Gentlemen* (many of them) think they haue neuer elbow-roome enough, till they haue shoued & shoulderd out al their poore neighbours out of their housen, and taken their housen into their owne hands : so the Pope thinkes he hath neuer *Rome* enough, till he haue thrust all Christian Kings, that wil not stoope to his lure, out of their thrones, kingdoms, liues and all. His pretence is, *διὰ τῶν κυρίων*, that he doth it for the Lords sake; but the truth is, that hee doth it *διὰ τῆς κυριαρχίας*, for Lordships sake, that he may *κατακυριεύειν*, carry an imperious hand ouer the Kings of the nations.

^k Ioh. 12. 5. 2 The other cause was *Couetousnesse*. ^k *Iudas* was angry that the ointment was poured vpon *Iesus* his head, and that mony was not made of it to his bagge. So the *Priests* and *Jesuites*, who are the Popes *Bursars* and *Treasurers*, if not to beare, yet to fill his bags, were angrie that the ointment which was poured vpon *King James* the anointed of the Lord, had not been turned into mony; that's as much to say, that the King was not content to become tributarie to the Pope.

Againe, *Iudas* because hee had lost 300.
pence

pence in the ointment, to regaine what he had lost, betraied (*Christ* for 30. pence, euery one of which (as some write) was equiuallent to ten vsuall pence, and so by that meanes he made himselfe a sauer. So the *Priests* and *Iesuites*, because the Pope lost somewhat that hee might haue gained by the ointment, that is to say, if our *Anointed* had beene *Catholike*, to repaire that losse (as they hoped) by a successour of their owne making, that might bee for their turne, would haue throwne our gracious Soueraigne out of throne and life at once.

Thus ye see (beloued) how the most execrable *Treason* of this day doth euery way match, if not master, the treason of *Iudas* (excepting onely that euer to bee excepted circumstance of the altogether vnmatchable person of the *Patient*, (*Christ*) and that both of them so neerely iumpe together, as if that had beene the *original*, or prime-copie of this *Treason*, this but an *extract* or *transcript* of it, with some few additions of an higher streine, wherein it goes beyond it.

The consideration whereof should engender in vs

1 A *Detestation* of that shamelesse, enticing, sanguin-coloured, Catholike, common whore of *Babylon*, who is euer in trauell with a *Babel*, or *Chaos* of our confusion; whose Religion is like *Draco's Lawes*, written with *bloud*; whose head, *Officina scelerum*, the shop where all *Treasons* and *Villanies* are forged; whose heart and hands, *Carnificina Sanctorum*, the shambles of the *Saints of God*: and among other her *whorish trickes*, she hath this for one; she is *Diuaticatis tibijs*, (as the ¹ *Prophet* speakes) ready to admit all commers; burning with *lust*, and *lusting* to burne; to burne all. Those that approach vnto her, shee burnes in that *brimstonie lake of hell*; and those that will not come at her, shee burnes in a *lake of gunpowder*, a borderer and next neighbour to the lake of hell.

2 A *Caution* and *Circumspection*, to walke wisely and warily amidst such a crooked and peruerse generation, a generation that set not their heart aright towards vs: and to trust neither flat *Recusants*, that openly refuse our holy Assemblies, no nor yet our monethly *Popish Protestants*, and *Protesting Papists*, the *Moone-calues* of that *Lunaticke Religion*, hauing *Fidem menstruam*,

menstruam, a faith that wexeth and weineth with the *Moone*, comming to Church once a moneth, (more for feare of the Law, than for loue of the Gospell) and then presently hauing a moneths minde to bee out of the Church againe: And to know, that *Hora est iam nos de somno surgere*; sith the *Papists* are so watchfull while wee sleepe; and all, that they may with least suspicion, & best aduantage, be *Fundi nostri calamitas*, the baine and bale of this Land of ours; it's time, high time, that we now awake out of our sleepe; yea, that the keene sword of *Iustice* should now awake, and sleepe no longer in the scabbard of cruell pitie; and to perswade our selues (as too-too iustly wee may) that *Vna salus nobis nullam sperare salutem.* ^m Rom. 13.
 Our only safe course shall be, neuer to thinke our selues safe, so long as this *Troian Horse* is among vs;

◦ *Equo ne credite Teucris:*

◦ *Idem.*

And, that though one vaute of theirs be dammed vp, yet so long as there is another, and that a deeper vaute of *Treason* in their hollow hearts, *abyssus abyssum*, one vaute will call vp another, and *ignis ignem*, one fire-worke will kin-

F

dle

dle another, and *simile simile*, one like will produce another like to it selfe. *Dolent, sibi bolum è faucibus ereptum*; it grieues them, that wee werenot giuen ouer as a prey vnto *Faux* his teeth: and therefore their rage is still as hot as hell-fire against vs, euen *πῦρ ἀσβέστη*, a fire that neuer wil be quenched; and the burning thereof (if we looke not to it) will be fire and much wood; and the breath of the Pope, like a riuer of brimstone, to kindle it for euermore.

3 A *Consolation*, to confirme and solace our hearts in this assurance, that as at our first redemption *de inferiori abyssō*, from the nethermost hell, Christ cancelled *Chirographum*, the hand-writing that was against vs, and nailed it to his Crosse, and now againe at this our second redemption (as I may call it) *de superiori abyssō*, from the vppermost hell, he also cancelled *Chirographum*, the hand-writing that was against vs, and nailed it to the Traitors Crosse: so if we shall serue and feare him as we ought, he will euer frustrate and annihilate whatsoever purposes and proiects all the diuels either on earth, or in hell can deuise against vs. And, that as Christ was *Emmanuel*, God with vs, *Ad*

con-

consummationem salutis, for the consummation of our *saluation*, when, as the Sonne of man, he suffered himselfe to be betraied to the death of the Crosse, as in my text : and againe, *Emmanuel*, God with vs, as on this day, *ad consummationem salutis*, for the consummation of this our *second saluation*, when, as the Son of God, he reuealed, and, as it were, betraied these *Traitors* to the death of the Crosse : so hee will also be *Emmanuel*, God with vs, *ad consummationem* ^{¶ Matt. 28.} *seculi*, to the end of the world, if wee stand fast and immoueable in the faith of Christ, whereby we shall be able to quench all the fire darts of the diuell. For true and faithfull is he that hath promised, that if we will be his people, he will surely be our God. Wherefore, march valiantly, ô my soule; and ô ye the faithfull soldiers of Christ, bee strong, and comfort your hearts. *Christo Duce*, so long as your Captain Generall is Christ, feare not what diuell or man can doe vnto you.

4 And lastly, a *Gratulation* or *Thankesgiuing* vnto God, for this his vnspeakable mercie towards vs. For *Ecce nunc dies salutis*, Behold now the day of saluation. A day in the Church of

Rome, - *Carbone notabilis atro* ; for euer to be marked and signed with a blacke coale, because the fire came not at their coale to make it red: but to the Churches of *Great Britannie* for euer to stand in their *Kalendars* like that *Via lactea*, or milkie way in heauen,

^a Ouid.

- ^a *(andore notabilis ipso* :

and to be noted for a *milke-white day*, because in it the fauour of God was as milke to repressse and quench the wild-fire and the gunpowder; that had otherwise beene vnquenchable, till wee had staunched & quenched the fury of it with a common ruine. *Huius*, but not *huiusmodi*, *dies*; but not *in diem*; a day, but the memory therof not to last only for a day. *Diem pro anno, diem (inquam) pro anno tibi dedi*, saith God to his Prophet ^r *Ezechiel*, c. 4. I haue appointed thee a day for a yeare, euen a day for a yeare. But this is *dies pro omnibus annis*, a day that must neuer be ouer-year'd, a day for all the yeares of our life to thanke God for: a day (I say) wherein ^r *the mercifull and gracious Lord hath so done his merueilous worke, that it ought to bee had in remembrance. For it was come to a Tantumnon, and to a paulominus in inferno habitasset anima nostra.*

^r Ezec. 4. 6.

^r Psa. 111. 4.

We

We were euen at the pits brinke, *In articulo mortis*, not onley as men appointed to die, but at the point to die. But God who is *Θεός παρ' ανάγκην*, (as the Philosopher calls him) and (as ^u David) *Deus in opportunitatibus*, a God in the needfull time of trouble, when we were thus *albicantes ad messum*, white for the haruest, and ready to be cut downe, and there wanted nothing but on-ly the thrusting in of *Falx*, the sickle to cut vs downe; or *Fax*, the fire to burn vs vp; or *Faux*, euen *Guy Faux*, or (if yee will) *Faux Orci*, that hellish *Faux* to haue deuoured vs; then, then did he send from heauen, and saue vs.

Nocte pluit totâ, redeunt spectacula manè.

All the night long were the vngodly digging a pit for vs, but *before the morning watch*, I say, *before the morning watch*, they fell into it them- selues. God *the watchman of Israel*, who neither *slumbers nor sleeps*, who vnlesse he had kept the City, the watchmen had watched but in vain, he watch- ed them a turne, and turn'd their counsell to their owne confusion. The blow which they had intended vnto vs, was such a blow to themselues, that in euey honest heart the cre- dit of their *Lex ignea* is quite blowne vp.

O let not vs also play the *Iudasses* with God,

and set light by this and other his mercies to-
 wards vs. If God do * *benefacere*, do well vnto
 * Ps. 125. 4. vs, let it not grieue vs, *benedicere*, to speak good
 * Ge. 22. 13. of his name. But as * a *Ramme* was offer'd vp to
 God for *Isaaks* deliuary, when *wood*, *fire*, and *knife*
 were prepared to haue kill'd & offer'd vp him
 * Psal. 28. 1. in sacrifice; so *Afferte domino, filij Dei, afferte domino filios arietum*. For this deliuary of our
 gracious *Iacob* and his people, bring vnto the
 Lord, ô ye sons of God, bring young rammes,
 (bring also the calues of your lips) vnto the
 Lord; that is, (as it followes in the Psalme)
*Ascribe vnto the Lord worship and strength, Giue
 the Lord the honor due vnto his name*. And sith our
 blessed *Iacob*, as this day, got away the blessing
 from that *Romish Esau*, & supplanted those sup-
 planters, & hauing as it were wrestled al night
 with the destroying Angel, in the morning be-
 came *Israel*, and preuailed with God; Oh let
Iacob and all *Israel* powre out their hearts in
 songs of thanksgiuing vnto God, the God of *Ia-
 cob* & *Israel*. And sith our selues were not made
 (as wee had almost beene) *Oblatio matutina*, a
 morning burnt incense to the diuell, *igni deuor-
 ationis*, with their deuouring fire; let vs make
 our selues *Oblationem matutinam*, a morning
 burnt

burnt sacrifice vnto God, *igni deuotionis*, with the fire of deuotion. And sith *Calix mortis*, that bitter cuppe of death and destruction, which they had mixed for vs, passed from vs vntouched and vntasted, let vs testifie our thankfulness vnto God for it, by taking and tasting of this other cup, which the Lord himselfe hath mingled for vs, euen the cup of his *owne blood*; a blood that speaketh better things than did the blood of their cup. For this is *Calix salutaris*, the cup of saluation, and *Calix benedictionis*, the cup of blessing, and *Calix Eucharistiae*, the cup of thanksgiuing vnto God, as for the benefit of Christs suffering, so likewise for the benefit of our not suffering.

And now, beseech wee God (*Quidenim nisi vota supersunt?*) euen that God who hath hitherto so graciously preserved vs, that if euery haire of our head were a life, it were not too much to spend them al in defence of his truth, that as he turn'd the treason of *Iudas* to the saluation of mankind, so he would also turn this treason of the *Papists* to the good of this Land, that it may make vs al wise vnto saluation, that once knowing them, we may for euer learne to auoid them; that the Regall Diademe may
for

for euer be so nailed and fixed to the head of
King James, that the strong and gun-powder
 breath of the Pope, or any other Prince or Po-
 tentate whatsoeuer, may neuer bee able to
 blow it off: That his *Queene* may be an ancient
Nursing-mother both to him, and our whole
 Land: That his *Children* may grow vp as the
 young plants, & be as *Oline-branches* (pledges
 of our continuall *peace*) round about his Ta-
 ble: That God would also make his enemies,
 & the enemies of his truth, like vnto a *whee*le,
 and strike them with the spirit of giddinesse:
 That hee would turne their fire-matches into
 halters for their owne necks, and their swords
 into their owne bowels: and that hee would
 euer bow downe their backes, whose neckes
 are so stiffe, that they wil not bow to the yoke
 of obedience to their liege and lawfull Soue-
 raigne; that so, we his people may take vp that

* *Ps. 110. 1.* *Imminet*, or Song of triumph; * *Dixit Dominus Do-*
mino meo, The Lord said vnto our Lord the
 King, Sit thou on thy Throne, vntill I make thy
 foes thy footstool. And let all the people
 say, *Fiat, Fiat: Uuat, Uuat: Valeat, Valeat:*
 God saue King James. Amen, Amen.

Amen; Euen so Lord Iesus.

FINIS.



